CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, JUNE 17, 1826. No. 24.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.—The proceedings of this body at their annual session, which was recently held at Philadelphia, seems to have been interesting. From the Synodical and Presbyterian reports, presented to that body, it appears that there are now under the care of the General Assembly, fourteen Synods, comprising eighty-five Presbyteries. The whole number of ministers now ascertained to belong to the Presbyterian Church in the United States is 1,135; the whole number of congregations returned is 1775; of communicants 109,667; of licentiates 184, and of candidates for the gospel ministry 201. They state that in less than 40 years the Presbyterian church has increased from 1 to 16 Synods and from 6 to 86 Presbyteries. Control is exercised by the General Assembly over every subject connected with the Church. They gave their *consent* to the union of the A. B C. F. M. and the For. Miss. Society. A new synod was constituted under the name of the Synod of West Tennessee, and another called the Synod of Indiana. The sum of $5,050 was appropriated for the payment of Professors' salaries in Princeton Theological Seminary, and agents were appointed to solicit contributions for this school. The design and operations of the American Colonization Society and of the Amer. Sunday School Union were approved, and recommended to the patronage of the churches. The following resolution concerning the profanation of the Sabbath was passed.

"*Resolved*, That it be solemnly enjoined on all the Presbyteries and Church Sessions in our connexion to exercise discipline on their respective members whenever guilty of violating the sanctity of the Sabbath; and that an inquiry should be annually instituted in each Presbytery relative to this subject; and that each pastor should, at the earliest opportunity practicable, present this subject in all its solemn importance to the session of the church under his pastoral charge, and invite the co-operation of its members in all proper and prudent measures for the suppression of Sabbath-breaking; and further, that it be recommended to all our ministers and church members when travelling to give preference to such livery establishments, steam boats, canal boats, and other public vehicles as do not violate the law of God, and the land in relation to the Sabbath."

The Theological Seminary of Hampden Sidney College was received under the care of the General Assembly. The case of a gentleman, who was ordained by an association in Connecticut, after having been refused ordination by the Presbytery of Philadelphia, was under discussion for several days, and was dismissed by the appointment of a Committee, to confer with a committee of the General Association of Connecticut, on the alleged grievance, and to inquire

"whether any, and if any, what further articles or alteration of the present terms of intercourse between the Presbyterian Church in the United States, and the members of the Congregational Churches in Connecticut, may be expedient for the better promotion of the purity, peace and christian discipline of the churches connected with the two bodies."

Why should not the friends of Consociations and the supporters of Presbyterian government amalgamate? We understand that the gentleman, on whose account this measure was adopted, is Rev. Mr Chambers, who is now settled over a church in Philadelphia, and has rendered himself obnoxious by his support of Mr Duncan, in his dissent from the authority of the Presbyterian church.

PRINCETON THEOLOGICAL SEMINARY. From the fourteenth annual report of the Directors of the Theological Seminary at Princeton, we learn that in May, 1825, the number of students in the Institution were *one hundred and five*. During the summer session, *eight* new students were received, and during the winter session, *thirty-five*. The highest number of students in the Seminary at one time through the year, has been *one hundred and eighteen*. The number still remaining in connexion with it, is *one hundred and fourteen*. At the close of the summer session, certificates that they had completed the whole course prescribed in the Plan, were given to *six* young men.—The Directors acknowledge the receipt of $1178 in money during the past year for the assistance of indigent students. Of this sum a great part was paid by *Female Societies* in different parts of the U. States. Since the meeting of the last Assembly, two new scholarships have been reported to the Board, making the number at present, *sixteen*. The Professors of the Seminary are—Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology. Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government. Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

FOREIGN.

IRELAND.—NATIVE TONGUE. We were somewhat surprised at observing it stated, in an advertisement of the Irish Society of London, that *two millions* of the inhabitants of Ireland still speak the native tongue exclusively, and that they are of course inaccessible to instruction through any other medium. This society, consisting of members of the Church of England, is endeavoring to circulate the Scriptures among them in their own language.

Church Reg.

NEW PUBLICATIONS.—The following works have recently been announced in London;—

Rational Religion Examined, or Remarks on the Pretensions of Unitarianism. By the Rev. Baden Powell, M. A. F. R. S. of Oriel College, Oxford.

Ecclesiastical Biography, or lives of eminent men connected with the History of Religion in England, from the commencement of the Reformation to the Revolution. By the Rev. Dr Wordsworth. 6 volumes, 8vo.

Recensio Synoptica Annotationes Sacræ, being a critical digest and synoptical arrangement of the most important Annotations, exegetical, philological, and theological, in the New Testament. By the Rev. S. T. Bloomfield, M. A. of Cambridge.

The work is said to be "especially adapted to the use of academical students, candidates for holy orders, ministers, etc.; and is intended to establish the interpretation, explain the phraseology of, and illustrate the New Testament, especially from classical authors, the Rabbinical writings, the ancient Fathers, and early Greek commentators, scholiasts, and glossographers." Part. I. in three large 8vo volumes, containing the four Gospels, was published in April. *Ib.*

DIOCESS OF INDIA. The Bishop of Calcutta was engaged, from the middle of 1824 up to the latest dates, in a visitation of the vast Diocess committed to his care. The Bombay Courier of the 16th of July, thus speaks in reference to his Lordship—"It is now more than twelve months since Bishop Heber left Calcutta; and though he has since been constantly engaged in personally visiting the principal stations under that Presidency and Bombay, he can scarcely be said to have as yet visited half of his immense diocess; for in addition to the Company's Territories, we learn that the Archdeacon of New South Wales and twenty-five Chaplains in that increasing Colony, have lately been placed under his superintendance as Bishop."

REVIEWS.

The Scripture Doctrine Concerning the Messiah. By an AGED LAYMAN. Boston, 1826. 8vo. pp. 15.

This is a useful collection of scripture testimony "concerning the nature of Christ, and his relation to the Supreme Deity." We do not agree with the writer in his introductory remarks, that "the subject is almost entirely of a speculative nature." An inquiry which is so intimately connected with our views of the Infinite Being on whom we depend, and who is the object of our worship,—which in fact determines those views, cannot be almost entirely speculative; and we think the quotations furnished in this tract are sufficient to show, that it was not so considered by our Lord and his disciples. The scriptural testimony on this point is well arranged under the following heads.

"What did the ancient *Jewish Prophets* say of the Messiah, or the Christ? What did *John the Baptist*, his immediate forerunner, say of him? What did the angels say of him? What did the Jews, his cotemporaries, say of him? What did his disciples, while he was with them and afterwards, say of him? What did he say of himself?"

The texts adduced in answer to each of these questions are very few compared with the number of those, which the sacred writings afford, but they are sufficiently numerous to justify the conclusions drawn in each case. By the prophets of the Old Testament—

"The Messiah is spoken of as a *prophet*, a *preacher of righteousness*, a friend of peace, and one who would fully reveal the mercy and grace of God; and all this was fulfilled in him. *High* epithets were applied to him, and justly. To one of his holy and gracious, and miraculous character, they were truly applicable. The idiom of the Hebrew language justified and required such lofty titles."

The language of the angels, who announced the Messiah's birth, of Zachariah, Simeon, and the John Baptist is next adduced

"A careful perusal of these passages, compared with the predictions before recited, will show that Christ was an extraordinary person; endowed with miraculous powers, enlightened and directed by God in an especial manner, that he might be fitted for the high and holy office of a spiritual Instructor and Savior of men.—The testimony and declaration of John the Baptist then amount to this, that Jesus of Nazareth was the Messiah, whom the Jews were expecting in consequence of ancient prophecies that he was the person by whom great blessings were to be conferred upon their nation, and the world."

Four or five pages are filled with "what the immediate disciples of our Lord said of him, while he was with them, and after his ascension," and the writer then adds:

"We perceive nothing in all these passages, which teach a doctrine different from that plainly implied in the Old Testament, and in the declarations of John the Baptist, Zachariah, Simeon, &c. And surely here is nothing to support the trinitarian tenet, adopted by a large portion of the christian world. It is, indeed, evident that our Lord had the spirit of God in an extraordinary manner, and right justly be said to know the mind and will of God beyond that of any prophet who ever appeared. That he was divinely illuminated and assisted, no Unitarian christian doubts. But this does not warrant the conclusion that Jesus Christ is the Supreme God—nor justify the language and phraseology of Trinitarians.—'It will be said, however, that some of the apostles, in their epistles, speak of our Lord in a very different language; and that some of their expressions seem to imply the doctrine of a Trinity, as understood by a great portion of christians. St Paul calls Christ, 'the Lord of glory.' This phrase, we believe, admits of a natural and just construction without any support to the doctrine of a *Triune* God. He was a *glorious* person. He had and he displayed glorious attributes, which proved him to be the Son of God,—the Messiah,—one miraculously raised up and appointed and qualified to be the Messenger as even the representative or image of the 'invisible Deity He was surrounded with glory, and full of grace and truth. He showed 'that God was with him—that he knew the will of God, and had the power of God, to an extent, that none other on this earth ever possessed. Considering the object of his mission, his miraculous powers, his gracious doctrines, and holy life, we are fully justified in applying to him the lofty epithets given him by the inspired apostles; yet without at all authorizing the trinitarian phraseology and sentiment, as usually expressed. 'He has a name given him which is above every other name; all things are put under his feet, except him, by whom all things are put under him. He was in the form of God, or clothed with divine power, to display the attributes of God; yet he humbled himself and submitted to the death of the cross. He is the captain of our salvation, the Apostle and High Priest of our profession. He is made heir of all things—and the christian dispensation is committed to him. He was made of God unto us, wisdom, righteousness, sanctification, and redemption. He is the way the truth and the life—By him do we believe in God, who raised him from the dead and gave him glory, that our faith and hope might be in God.'"

The examination is closed by the testimony of Jesus Christ himself; whose conduct in a particular instance is thus noticed.

"He also frequently called 'God his father;' which must certainly have given the idea of his miraculous character and of his divine mission. The Jews did so understand him. But he did not admit the conclusion, which they drew from some of his declarations. When he called God his father, or spake of the Deity as his father, they accused him of claiming an *equality* with Jehovah. But he corrected them; and one would think, that it would serve to correct all others who draw conclusions not warranted by a text of scripture, or who put an improper construction upon any one."

On the whole, we think this tract is suited to do good. It probably will not shake any established opinions, but it sets forth the doctrine of scripture on this point in a clear, if not a strong light. We give one more extract with pleasure, and with an earnest desire that its truth may be remembered and felt by all who call themselves christians.

"We cannot contemplate the character of our Lord, or his doctrines, works, and the authority given him by God, without gratitude, admiration and love. He is the glorious redeemer of sinful men. He was appointed and qualified and sent by God, the father of all. And shall we not believe in him and honor and obey him, as the exalted Son of God, by whose doctrines and mediation, we hope for eternal life?"

The Claims of Puritanism.—A Sermon, preached at the Annual Election, May 31, 1826. By REV. ORVILLE DEWEY, Pastor of the First Congregational Church in New Bedford. 8vo. pp. 32.

We have already expressed the pleasure we derived from listening to this sermon, and have given a sketch of its topics. We propose now to select some passages, which, we believe, will be thought to justify our favorable opinion of its merits.

The first principle of Puritanism which the writer notices, because it has been a chief ground of the odium, to which the Puritans of England have been subjected, and yet constitutes in his eyes one of their best claims to our respect, is *dissent*.

"Let us, therefore," he says, "meet this accusation in the outset, for as the world has commonly taken it, it does not fall short of a charge of ignorance, arrogance, and even heinous guilt. And to meet it, we have but to ask one simple question. How has the cause of knowledge, liberty or religion ever advanced in the world, but by this same hated dissent?" * * * * "How else, I ask again, can the world advance? Suppose that a set of erroneous opinions, or of bad and corrupt institutions prevails among mankind, or among the people of any country;—how is it to be changed? Do you expect, that the mass of any community will, together, at the same moment, begin the work of reform? Then you expect a miracle. You are seeking a sign; and no sign will be given you. The only possible method of advancement then, is, for some minds to take the lead, to become enlighteners and guides of the rest—to become *dissenters*."

"It is strange, indeed, that in a world which as it has grown from infancy, has never advanced a single step but by innovation, this very principle of innovation should have been hunted down, in all ages, as if it were the very principle of evil, the arch enemy of mankind. Yet it is no less certain than strange. Not the Puritans only have been visited with derision and abhorrence. The champions of liberty have always been accounted traitors; and the apostles of the purest religion that has ever appeared in the world, have been obliged to worship God, 'after a manner' that men have 'called heresy.' And how often has learning, too, offered its most favored children on the dark altars of ignorance and prejudice.

"To this goodly, though persecuted company of the intelligent, the virtuous, and free,—to the noble *army of dissenters*,—we are not ashamed to join the Puritans. But we claim for them a higher praise, than that of a just and praiseworthy dissent, though dissent in their day required an independence of mind and a disinterestedness and energy of purpose, which can never be demanded again in the world, and which, in this age of comparative toleration, we are scarcely able to appreciate."

The occasion of this high praise is the fact. "that the Puritans were the first successful asserters of the free and liberal principles of modern times." In proof of this fact the evidence of history is adduced, but we must pass it over.

"These historical details into which we have entered, relate, let it be observed, to the Puritans during the first fifty or sixty years of their existence as a sect—to their earlier conduct as a political body—to their character in short as it has a bearing on the judgment, we are to form of our own ancestors. That their conduct at a later period was marked with more or fewer of the faults that always attend upon success, need not be denied. And yet, it is worthy of remark, that the accusations which are brought against this body of men, in every period of their history, relate more to the forms than to the spirit of their conduct, more to their manners than to their morals, more to their prejudices than to their principles, more, in fine, to their trifling peculiarities than to their substantial objects. And whoever will take the trouble to turn from names to things—whoever will examine, for instance, the acts and ordinances of the Long Parliament, will find a spirit, and conduct there, which he will scarcely think of sentencing to ignominy, by barely and contemptuously pronouncing the name of *Puritan*.—I care not for a name; nor did they care; it required, they well knew, something more than hard names to put them down. But for the MEN, who in the first quarter of the seventeenth century boldly stood forth in defence of the liberties of the people of England, I maintain that they were *the champions and Fathers of modern freedom*."

Leaving England and turning to Puritanism in America, the preacher claims for the Puritans of New England the honor of being an *intelligent* body of men. We can only cite the following illustration of this point.

"There was an extent of views among these Colonists that could belong to none but *intelligent* men. It was one of the most striking peculiarities attending their enterprise, that it was professedly undertaken for no present purposes of gain, or subsistence, or safety. Other lands might much better have given them all these, than this which they so emphatically called 'a waste and howling wilderness.' They did not come here for what the wilderness could afford them. They did not come to this coast like a party of wild marauders to hunt seals and otters, to gain a scanty subsistence, to provide for the season that was passing over them, to pursue the chase or the enterprise for plunder one day—to revel the next—and to take their departure on the third:—they came with more serious and elated purposes; they came to lay the foundation of a great empire; they came to sow the seeds of freedom and knowledge. And the fair fruit of their intelligent designs, has appeared in every successive period of our history. It has appeared in the consummate wisdom that guided our affairs in the revolution. It has appeared in the state papers of that period, which not only breathe a temperate and enlightened spirit of liberty, but are no less remarkably characterized by the beauties of a classical style. It has appeared in the happy constitution under which we live—a model to eight (?) sister Republics that are now rising on our own continent—an example to which the sages of the old world are looking with admiration."

The Fathers of New England were men of piety. This is commonly admitted.

"But it may be, that their piety after all, is as little appreciated as their intelligence. It was piety of no ordinary strength. It was the very principle that gave to their intelligence its direction and its activity. And it was indeed a vigorous principle, as their patient labors and sufferings, their unshrinking fortitude, their unconquerable resolution, and unshaken trust in God, well testify. When they arrived from a perilous voyage, the free exercise of piety was among their first objects. The altar of stone and of turf was the first work of their hands. The knees of the devout pilgrim pressed the earth, before his spade penetrated its bowels for food.

"But there is a trait of their piety, that has perhaps been less considered. I mean its disinterestedness.—They sought religious freedom scarcely more for themselves, than for their posterity. They hoped to propagate pure and unshackled christianity, though (to use a phrase of their own) they should be but as stepping stones' to those who came after. Their proceedings, their declarations, their writings all exhibit this pious and noble disinterestedness." * * * * "Let the descendants of the pilgrims know, that if their Fathers wept, it was not for themselves alone—if they toiled, they toiled—or as one of them nobly said, they 'spent their life and labors, and endeavors, for the benefit of men who should come after:' that if they prayed, they prayed not for themselves alone, but for their posterity. And little, it may be, do we know of the fervor and fortitude of that prayer When *we* pray, we kneel on pillows of down, beneath our own comfortable dwellings; but the pilgrim kneeled on the frozen and flinty shore. *Our* prayers ascend within the walls of the consecrated temple;—but the mighty wave and the shapeless rock, and the dark forest were *their* wall; and no sheltering dome had they, but the rolling clouds of winter and the chill and bleak face of heaven. We pray in peace and quietness, and safety—but their anxious and wrestling supplication went up amidst the stirring of the elements, and the struggle for life; and often was the feeble cry of the defenceless band broken by the howling of wild beasts, and the war-whoop of wilder savages."

The description of the circumstances and the fruits of the Pilgrims' toil is fine.

"The claims of ancestry we know, are commonly held sacred in proportion as its date is removed back into ages of antiquity—in proportion to the number of successive generations that have intervened—in proportion as fiction and romance find aid in the darkness of some remote and unknown period. But though the character of our Fathers needs no such aid, yet I can scarcely conceive any thing more *romantic* even, than their entrance into this vast domain of nature, never before disturbed by the footsteps of civilized man. They came to the land where fifty centuries had held their reign, with no pen to write their history. Silence which no occupation of civilized life had broken, was in all its bonds, and had been from the creation. The lofty oak had grown through its lingering age, and decayed and perished without name or record. The storm had risen and roared in the wilderness; and none had taught its sublime inspiration. The fountains had flowed on—the mighty river had poured its useless waters—the cataract had lifted up its thunderings to the march of time,—and no eye had seen it but of the wild tenants of the desert. A band of fugitives came to this land of barbarism,—with no patronage but the prayers of the friends they had left behind them,—with no wealth but habits of industry,—with no power but what lay in firm sinews and courageous hearts—and with these they turned back the course of ages. Pilgrims from the old world, they became inheritors of the new. They set up the standard of Christianity; they opened the broad pathways of knowledge; the fires melted away before them, like a dark vapor of the morning; the voice of comfort, the din of business, went back into its murmuring solitudes; the wilderness and solitary place were glad for them, the desert rejoiced and blossomed as the rose. We might almost take the description of it from the language of prophecy. The lamb lies down in the den of the wolf, and where the wild beast prowled, is now the grazing ox. 'The cow and the bear feed, and their young ones lie down together. The suckling child plays on the hole of the asp, and the weaned child puts his hand on the adder's den.' Where the deep wood spread its solitary gloom, and the fierce savage laid his dark and deadly ambush, are now the sunny hill-side, and the waving field, and the flowery plain; and the unconscious child holds his gambols on the ground that has been trodden with weariness, and watered with tears, and stained with the blood of strife and slaughter."

We cannot omit the serious and practical language of the following paragraph. We have marked some other passages, which we may hereafter copy.

"We are accustomed to speak of the early days of our history as times of danger. But there are dangers still to be encountered—the dangers of comparative abundance and luxury—of comparative ease and safety, of sensuality, of intemperance and effeminacy; dangers to the full as alarming as those that beset our forefathers. Nay, the single evil of intemperance is, at this moment, more to be dreaded in the land than all the hardships and perils of the sea and the wilderness. The time has been, indeed, when our villages were girded about with palisades, and fear held its nightly watch in all the dwellings of the land—when, at every howl of the faithful guardian without, the mother pressed more closely to her bosom the unconscious babe—when, at every faint and distant note of danger, the father sprung from his couch, and seized the ready weapon of defence;—but oh! better were this, than for that father to become himself an invader of the midnight silence of his dwelling, as he returns from the revels of the dissolute and profane; and more gently fell the blow of the *savage* invader than the insane imprecations of a husband's wrath, or the blasting stroke of a friend's dishonor. The zeal of our religion too, may decline from the earnestness of former days,—and if it does, if in rooting up old prejudices, we tear away the very stock on which these prejudices grew—if our religion becomes little better than a religion of objection and scorn at the faults and errors of those who have gone before us, if the mind and heart of the people, as they become cultivated and refined, become cold and dead to all the aims and influences of a fervent piety—it were little to say that famine, and cold, and nakedness, that houseless and unsheltered poverty and want are nothing to be dreaded in the comparison."

SELECTION.

The following notices of the state of religion in the West are taken from "Flint's Recollections." It should be remembered that they were written ten years ago.

The people of Cincinnati, Ohio, evince a laudable desire to belong to some religious society. When I arrived there the methodists appeared to be the prevailing denomination. They are strongly marked with the peculiarities of their sect. They had a number of lay-preachers, some of them among the most wealthy people in the town. Unhappily this community of preachers produced its natural effect, in creating partizans for the favorite preacher. One good result flowed from their union of wealth and zeal. Among the emigrants that were in distress, they sought out those of their own denomination, and relieved them. It would be a desirable thing, that the religious of other denominations had more of this "esprit du corps," and felt that their community of profession, imposed obligations of this sort towards their suffering brethren in a strange land. It was painful to observe, that they, but too often, brought this strong fellow-feeling in aid of political, and other projects, that had been previously marked out in conclave by their leaders. This town begins already to emulate the parent country in the bitterness of contest about ministers. There were hot disputes in the Presbyterian church. I attended the session of a Presbytery, assembled professedly to heal these divisions. The ministers took the attitude, and made the long speeches of lawyers, in discussing the dispute before this tribunal. They availed themselves of the same vehement action, and pouring out a great deal of rather vapid declamation, proceeded to settle points, that seemed to me of very little importance. The whole scene presented, it may be, a sufficient modicum of talent for the bar, but manifested much want of the appropriate temper, so strongly recommended by St John the divine. I opened one of the polemical pamphlets of religious controversy, with which the press began to teem, in this town; and if memory serves me, the first remark in the pamphlet was, "It beats the devil." The mode of expressing it may not be so coarse, but it is humiliating to consider, that a like spirit is apt to infuse itself into all religious disputes—Some of the ministers whom I heard preach here, were men of considerable talent and readiness. They were uniformly in the habit of extemporaneous preaching, a custom which, in my judgment, gives a certain degree of effect even to ordinary matter. Their manner had evidently been formed to the character of the people, and indicated their prevailing taste; and had taken its coloring from the preponderance of the Methodists, and the more sensitive character of the people of the south.—They did not much affect discussion, but ran at once into the declamatory. Sometimes these flights were elevated, but much oftener not well sustained. For the speaking, the whole was, for the most part, moulded in one form. They commenced the paragraph in a moderate tone, gradually elevating the voice with each period, and closing it with the greatest exertion, and the highest pitch of the voice. They then affected, or it seemed like affectation, to let the voice down to the original modulation, in order to run it up to the same pitch again. I learned with great pleasure that they were generally men of enlightened zeal, and entire sanctity of general character. The morals of this place, too, considering its age, and the materials and the manner of its formation, are astonishingly regular and correct. Few places have a more strict police, more efficient regulations for the enforcement of rules and good order. There were many institutions that had commenced, and many that were contemplated, whose object was the diffusion of religious knowledge, instruction, and charity. The ladies had formed a bible and charitable society. The members were highly respectable, and the society was in efficient and useful operation. Genuine benevolence and unostentatious charity marked their exertions. What developement the lapse of ten years may have given to the embryo projects of humane institutions, which were now in discussion, I am not informed to say. But the town has a character for seriousness, good order, public spirit, and christian kindness corresponding to its improvement in other respects.

In all the churches of this town, [Lexington, Ky.] I observed full and attentive audiences, and a greater resemblance to the regular addictedness to attending public worship, which prevails in New England, than I had seen since I left it. To all the objects of christian charity, that began about that time to be started at the North, they gave a prompt and liberal attention. A revolution seems about this time to have taken place in the taste of the people, in respect to the requisites for pulpit eloquence. It had been the custom to prefer that kind of speaking to which allusion has been made, when speaking upon the same subject in regard to Cincinnati Great power of voice seems to have been the first attribute, and to have occupied, in their estimation, as great a space in good speaking, as delivery did in the judgment of Demosthenes. They had the same way of running a tune from low and moderate tones, up to the highest pitch of the voice; and then gradually to subside to low and temperate modulation. Two or three young clergymen from the North, of

educated and disciplined minds, and accomplished speakers, had passed through the state, had preached frequently, and been highly popular. The people had heard piety and good sense expressed in a calm and equable manner. These men had been above the spasmodic tricks of oratory The more gentle forms of pulpit elocution that prevail at the North, had in this way obtained the ascendancy. It will be readily conceived by those who have heard the late most accomplished and pious Mr L., whose sudden decease at N. Orleans was so much regretted, what effect his thrilling addresses would have upon so ardent and enthusiastic a people, as those of Kentucky. The Baptists and Presbyterians seemed to be the prevailing sects in Kentucky; though the Methodists were laboring with their usual zeal and success. They find considerable impediment to their progress, in their general and decided opposition to slavery; a point upon which this people is peculiarly sensitive. This and the neighboring state of Tennessee have given origin to a new sect, called "Cumberland Presbyterians." I am not sufficiently informed of their tenets, to be able to give you an idea of the shades of difference between them and the Presbyterians from whom they seceded. They describe themselves, in point of speculation, to agree with the Arminians. In their manner of preaching, and especially in their vociferousness, they copy the Methodists, but outdo their model. They seem to possess the juvenile ardor and confidence, that appertain to most of the new sects, and have the same zeal to make proselytes. Those that I heard preach were more deficient in literature and discipline than the Methodists. They are making great exertions to establish a seminary, where the rough timber, which they work into the sanctuary, may be hewed with the "axe of the prophets."—The people are eager to attend public worship, especially when performed by strangers. This insatiable curiosity, this eagerness for novelty, which is so discouraging to the settled clergy, and which so strongly marks the American people generally, is a passion in this state. The people have an excitability and vivacity like the French. Unhappily enthusiasm is likely to be fickle.—Feelings that are so easily and highly excited, are apt soon to subside. It is melancholy to consider, that the ancient character for permanence, which our societies used to have, is passing away in all directions. The tie between minister and people, which used to be considered like the matrimonial, is now easily dissolved, and the divorce is granted for trifling causes. It is eminently so here.

CHRISTIAN REGISTER.

SATURDAY, JUNE 17, 1826.

We would call the attention of our subscribers in this city to the subject of a communication in this paper signed P. We cannot but loudly remonstrate against an attempt to increase the number of those usages which threaten to destroy the peculiar character of the Sabbath among us. The evil must be at once corrected, or we shall be met by the plea, which, miserable as it is, is allowed to palsy the efforts of the pious, for the removal of other profanations of the Sabbath,—that the practice is too well established and is countenanced by too many respectable men, to permit any hope that we can effect a change. In such a case as this, we ought not to look at private interest. We doubt not that running a steamboat from Boston to Nahant on Sunday, will be profitable to its owners. There are so many who have no employment on that day, and so many who are ready to seize on any scheme of pleasure, which does not interfere with demands of business, that we presume the boat will be full on these excursions. But private interests may not be promoted at the expense of public morals, of the religious feelings of the community, and of our Christian institutions. We are told by a gentleman who lives near the wharf from which this boat starts, that a large crowd is collected at the hours of its arrival and departure, composed not only of those who take passage, but of others who are drawn together by the expectation of finding companions in idleness. On the last Sunday evening he observed for a few moments the concourse as they came up from the boat, and he believes there were not less than 400 persons. We consider this a nuisance to the neighborhood. But this is a small evil in comparison with the effect which such a temptation to pleasure must have on the moral habits of our city It is said with truth in a notice, which a proprietor of the steamboat has taken of the subject in the Daily Advertiser, "There are already sufficient temptations held out to our young men, to employ the sacred hours of the Sabbath to the purposes of recreation and amusement, without furnishing this additional facility." And we hope for the sake of our city's reputation, of those of its inhabitants who wish that one day in seven should be a day of tranquillity and religious observance, and much more for the sake of pure and undefiled religion, we hope that if the proprietors should not interfere, public sentiment will be expressed so decidedly as shall arrest, since it is now too late to prevent, this breach of the Sabbath.

We do not entirely agree with our correspondent, in his remarks on the custom of standing in time of singing at church. The evils of which he speaks might be remedied by a *general* compliance with this habit.—We have often been struck with the appearance of a congregation in which a few, perhaps a tenth part of the audience rose, while the remainder kept their seats And we have been pleased in looking over the church during the singing of the last hymn, to see the whole assembly standing. There is equal propriety in rising for the first or second as for the third hymn, and with a few exceptions, the posture preserved for so short a time would not be wearisome. Instead therefore of saying that we "hope the practice will be discontinued," we would suggest its *universal* adoption.

We are happy to correct a statement made in the extract of a letter given in the Register of May 27th, in which the writer spoke of Rev. Mr Kay of Northumberland, Penn. as "under the keen pressure of poverty." Had we at that time possessed the knowledge which we now have of Mr Kay's situation, we should not have allowed the passage to appear in print. We rejoice to learn that this gentleman's resources have always been, and now are sufficient to secure him from the unwelcome visitations of poverty, and we regret that our correspondent has unwittingly given rise either to a false impression in the minds of our readers or to unpleasant feelings in any of Mr Kay's friends.

We are glad to see a second edition of Dr Coffin's Discourses on Cold and Warm Bathing. This little work which is published in a neat pamphlet of 70 pages 12mo. contains many valuable hints for those who are in the practice of bathing, and offers many strong reasons for its adoption by those who have neglected it. We wish that the attempt of the author to encourage the proper and to correct the injudicious use of so great a blessing as this, which Providence has put within the reach of every one may not be unsuccessful. We extract for the benefit of our readers who have not seen the book, and may be induced by this specimen to purchase it, the following "Rules." Some useful remarks on the effects of drinking cold water in warm weather are published in the same pamphlet.

OF THE COLD BATH.

"1. We are never to enter the cold bath when the temperature of the body is below the standard of health; if it is a few degrees above this, the bathing will be proportionately more grateful and invigorating.

"2. We should never remain long in the water,—no longer than to secure a vigorous reaction. The common mistake on this point is, not only to remain in the water till the glow of warmth arising from the shock is established, but till it is dissipated by continuing in the water too long, or by returning to it too often.

"3. We are to bathe before breakfast, or better before dinner.

"4. We are to bathe when the stomach is empty, or nearly so. And

"5. We are to bathe every second or third day only,—or if our bathing depends on the tide, we may bathe several days in succession, and then omit as many."

OF WARM BATHING.

"1. The warm bath should be entered by persons in health at 93 degrees of heat, and after waiting a few minutes and attending to the sensations, its temperature should be so altered, if any alteration is required, as to render it the most grateful to our feelings.

"2. The best time for bathing is the forenoon, after the breakfast is digested. The cases in which it is preferable or expedient to bathe in the morning or evening, are few, and to be regarded as exceptions to the general rule.

"3. It is not easy to point out as a general direction, any precise period, as the best time for remaining in the bath. It will often be useful to remain in the bath for half an hour, or even an hour.

"4. The frequency of bathing should also depend much on circumstances. When the bath is taken to prevent disease and improve health, and is well borne, it may be used every second or third day.

"5. Bathing should be preceded and followed by exercise."

The following obituary notice is copied from the Portsmouth Commercial Advertiser. Those who knew Mr Haven will assent to its perfect truth. Should it seem to any of our readers long, we would remind them that it is not merely a tribute to the memory of a beloved friend, but that it presents a model of practical goodness which we may well desire to imitate. The loss of Mr Haven's religious influence will be felt, not only in the church of which he was a member, and the town in which he lived, but through the whole state of New Hampshire. "Mr Haven was born Jan. 14th 1790; he was prepared for college at Exeter Academy, and was graduated with distinguished honor at Harvard University in 1807. His preparatory professional studies were pursued under the direction of Mr Mason, and he was admitted to the bar in 1811. In 1815 he went abroad and travelled some time in England. He returned in 1816," and continued to practice in his native town till his death, the 3d inst.

"A mysterious and most afflicting dispensation of Providence has suddenly snatched from our society, and numbered among the dead, our beloved, exemplary, and valuable fellow-citizen, NATHANIEL APPLETON HAVEN, Jr, Esq. The event is felt not only as a private, but as a public calamity. To his family connexions he was endeared by every excellence; by the rich displays of an enlightened and animated mind; by a heart actuated by the most warm and tender affections; by the most cheerful piety, spotless character, engaging manners; and by the faithful and exemplary discharge of every relative duty, as a husband, father, son, and brother. In his domestic circle he was all that could be wished; not merely the kind and affectionate companion, that loved to promote and diffuse happiness, but a spiritual teacher and guide, constantly exhibiting to his family the conviction that religion was the most precious of all things, and by his lips and demeanor ever inculcating the truths of heavenly wisdom, and leading those in whom he was most dearly interested to heaven and glory. A mind so elevated, with principles so sound, and a practice so pure, limited not its high and holy influences to the narrow walks of domestic life, but extensively and powerfully shed its benignant rays on the community, was found to be of indispensable consequence in almost every useful institution among us, and gladly, and generously contributed its exertions to every good cause.

"In the department of letters, we may truly say that in this town he held pre-eminently the first place, and was entitled to a rank among the most finished scholars of our country; for literature was most congenial with his taste and the peculiar refinement of his mind. Greatly are we indebted to him for much of the interest which is here felt on that subject. His ability, energy, and liberality, were eminently serviceable in the formation of our Athenæum, in whose progress he was most warmly interested, and for whose success he has many years assiduously labored as a director. In the Forensic Society, another literary institution in this town, where he has for a long time presided with remarkable dignity and propriety, it was evident that he was ever boldly exerting himself, not simply for the intellectual expansion and improvement of the members of that society, but to lead them on to a reverence for morality and religion. His literary and classical attainments were great. The productions of his pen betray a strong and logical mind, extensive reading, and a pure and finished style of composition, indicating a familiar acquaintance with the best English writers, and with the philosophical structure and force of language. Numerous are the articles which he has contributed to periodical works; and for several years the columns of our Portsmouth Journal were almost weekly enriched with his valuable reflections. There was something very manly too in the style of his eloquence; he had a ready command of the best language, an unaffected, graceful and pleasing manner, and a most becoming diffidence. All who heard his address at the Centennial Celebration, must agree that it was a beautiful exhibition of mind, learning, language and oratory;—an exhibition in which we felt no small pride, when we consider the many distinguished literary strangers that then listened to him with delight. His talents for poetry were of no common order. Some of his poetical productions were extremely beautiful, though he rarely gave them publicity. To the cause of education he has occasionally furnished some of the happiest efforts of his mind, and has long been one of the most active and useful members of our school committee.

"In his professional character Mr Haven was distinguished for judicial learning, fairness of practice, industry, and an unblemished reputation. He was conscientiously faithful in attention to his business; felt a lively concern for the poor and unfortunate; and in every case committed to his council and management, manifested great judgment, ability and integrity.

"He was honored by his fellow citizens with a seat in the legislature, which he filled with high credit to them and himself. There he made his influence felt and respected; and there he labored severely and honorably for the public good. He was a true friend to his country, and ardently disposed to advance its interests; entertained most just and enlightened views of government, and independently maintained them.

"The religious character of Mr Haven is deserving of our highest eulogy and imitation. Though possessed of an ample fortune, blessed with every means of secular enjoyment, with a high reputation for talents and learning, in the vigor of health and the ardor of youth, yet none of these seductions withheld him from the christian duties. He lived in the fear of God, a firm belief of the scriptures, and the most perfect reverence for religion. Each morning and each night he was in the habit of worshipping his heavenly father at the family altar; he took the deepest interest in the cause of christianity, and especially in promoting piety in the church to which he belonged; was regular in his attendance on public worship, was a devout communicant, and failed not each Sunday to give his precious time and labors to the spiritual benefit of the children of the sunday school of his parish.

"He seemed piously resolved to acknowledge his gratitude for the talents that God had given him, by resolving to appropriate them to godly purposes. His religion beamed from his whole life; it made him amiable, modest and benevolent, industrious and affectionate, and exemplary in all his domestic, public and social relations. It caused him to be entirely free from ostentation or display, and to bear all his faculties most meekly. It prompted him to love God with all his soul, and his neighbor as himself. It animated him to exert his powers for the noblest purposes, and rendered him a blessing to the community, as well as to his family and his friends.

'Peace to the memory of a man of worth,
A man of letters and of manners too.'

He is gone, we trust, to a world, where his faculties shall have a full expansion, to receive the benediction of 'well done,' from the lips of a merciful Savior. He has been snatched away in the midst of years and usefulness, in the ardor of hope, and in the brightness of fame; but he has lived long in a short time.

'That life is long which answers life's great end.'

'Wisdom is gray hairs, and an unspotted life is old age.' It was a 'shining mark' at which Death aimed, and he has 'startled thousands by the fall.'

"With every luxury on earth to render life desirable, he was found watching, waiting to receive the summons to that world where faith, piety, penitence, and worth, benevolence, and a faithful use of talents, time and other privileges and blessings, shall meet the richest recompense and the greatest glory. Deeply did the public testify their reverence for his worth by the liveliest solicitude during his short sickness, in the consternation and sorrow that sat upon every countenance when it was told that the spirit of HAVEN had fled to its native skies, and more powerfully was it attested in that sad hour when an immense, solemn, and silent concourse, followed him to the tomb. The hearts of all were distressed; and all should have thanked God for the virtues of the deceased, and should have prayed for new comforts from heaven, and should have returned home from such a scene of mourning, from so afflictive a lesson of mortality, to live and to die like christians."

REMARKS OF MR COLMAN AT THE ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

Mr Colman said he felt himself compelled to say a few words expressive of his feelings towards the Association, and of his views respecting the good that it might accomplish. He thought there were three ways in which this Association might be useful, and on account of which he should give it his support. He should briefly state them, and mention a single fact, in illustration of each. The first good effect that he anticipated was the promotion of christianity against the inroads of infidelity. He thought that this association would be a means of presenting the evidences of our religion to the people. The present time called for such instruction. I will adduce only one fact, said Mr C. Within a few months an edition of Thomas Paine's infidel writings has been offered for sale in this country, professing to be printed in England, probably sent from an American press. It can be found in every city, and almost every bookstore. I have seen, it Sir, in respectable bookstores in Baltimore, Philadelphia, New-York, Boston and Salem. It is sold at auction, and is thus brought into circulation with the poorer classes. And it will disseminate its scepticism among those who are unable to detect its sophistry, or are fascinated by its novelty. We have been congratulating ourselves on the decrease of infidelity. I fear that this congratulation is ill timed, and that new efforts are necessary for setting forth in a convincing and a popular manner the evidences of our holy faith. I believe that the publications of the Association may do this, and may here be eminently useful.

Mr C. also thought the Association would be a means of securing religious liberty. Efforts were made to abridge religious freedom. He would state a single circumstance. He had received through the Post Office, he knew not from what source, a printed circular, sent from New York, seriously proposing the establishment of a national religion—Yes, seriously proposing it. Gentlemen may think there is no danger in this country. I deem the fact that such a proposition has been made, sufficient to justify us in using vigorous, intelligent, and persevering exertions to defeat its aim. Though this pamphlet should be the production of a fanatic, yet we cannot but see that there is a combination of all sects to silence us in the avowal of our religious faith, and thus to abridge religious liberty. We must be prepared to resist such encroachments, and this Association would be useful to this end.

Once more, Sir, it is said we must "combine against persecution." I agree in this remark. True, there is no danger of fire, imprisonment, torture or death at the stake, but are these the only forms of persecution? Is there a man occupying the place of a religious teacher, a christian pastor, who does not feel himself persecuted, when attempts are made to destroy his reputation and limit his power of doing good? This is done constantly. It is done when it is said *these men are no christians.* No one has a right to say this, and by this slander to abridge another's usefulness; this is persecution. Sometimes it is directed against a minister, impairing his usefulness; sometimes it is effectual in depriving a person even of the means of livelihood. One instance of this exclusive spirit is sufficient for our purpose. A society has recently been established for the Promotion of Temperance; at the first meeting, I am informed, said Mr C. that about forty persons were present; at the second not so many; by a little finesse the constitution was so drafted as to exclude all but orthodox christians from any connexion with the society. This is direct hostility.

For these three reasons, that it will be instrumental in checking the progress of infidelity, that it will be a means of securing religious liberty, and that it will aid in counteracting the spirit of persecution. Mr Colman said the Association would receive his hearty approbation.

Extract from a letter dated * * * * Saratoga County, State of New York, May 6, 1826.

It is next to impossible to obtain any paper published in this part of this "great state," that has any claims to the title of "liberal," either as respects politics or religion. As to the last mentioned subject, most of those who profess to have any religion, are zealous sticklers for the Calvinistic scheme; indeed one who dares to dispute any of the dogmas of this system or to enter his protest against any part of it, who dares to profess his belief in the Unitarian doctrine, or to believe with Arminius rather than with Calvin, is immediately branded with the names of infidel, deist, heretic, and even atheist, by a certain class of people who profess to engross all the religion in this part of the country, and shut the gate of heaven upon all who dare dissent from their belief.—This strenuous adherence to the Calvinistic creed, I am inclined to think, proceeds from the great number of Scotch emigrants settled in this part of the state, who have imported the Genevan doctrines in all their purity.

The people here are warned by sundry religious publications, issued from the Albany and Utica presses, and "conducted by a society of ministers," to "take heed to their ways," and not to embrace any of the "*soul-damning heresies*" so prevalent in the New England states, respecting the doctrines of the "Trinity" and of "unconditional election."

In one of these publications, entitled the "*Religious Monitor, or Evangelical Repository,* devoted to the principles of the reformation, as set forth in the formularies of the Westminster divines, and of the churches in Holland, Edited by a society of ministers,"—In the January number of this work, which is now before me, and in several other numbers which I have seen, I find a—what shall I call it?—a falsification of the scriptures in their motto prefixed to every number of this work, which is published monthly. It is as follows. After citing this passage (a part of the motto) from 2 Timothy, i. 13, viz. "*Hold fast the form of sound words;*" Jude, verse 4th, is cited and referred to in the following words, viz, "for there are certain men crept in unwares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, *even* our Lord Jesus Christ." Now, sir, in our translation of the Scriptures, there is no such word as *even*, but the word is *and*, and not *even*. *And* is also the translation warranted by the original, as found in Leusden's Greek and Latin Testament. I do not profess to be a thorough Greek or Latin scholar, but I believe the word *Kai* is almost always rendered by *and*, sometimes by *also*, and when used as a corresponding conjunction, corresponding with itself, the first is frequently translated *both*, and the last, *and*. It is true, these ministers have italicised the word *even*, but if it was intended as being put for a word not to be found in the original, what have they done with *Kai?* The only answer that can be given is, that they have omitted it, and substituted a word of their own in its place, of a very different meaning, and not only wholly unauthorised by the original, but, in my humble opinion, totally opposed and directly contrary to it. In our translation of the Bible it is more in their favor than it is in the original, for the word translated Lord, in the instance where it is used in connexion with the word God, is *despoten*, properly despot or absolute master; whereas the word rendered Lord in the last instance, is *Kurion*, always translated Lord in the New Testament, and (I believe) applied in scarce any instance to any person but Christ, in the New Testament, of this however I will not be positive. The passage translated according to my view of the original would stand thus—"denying the only absolute master, God, and our Lord Jesus Christ," very different from the rendering which these gentlemen have given. Yet these are the men who cry out violently when any alteration or emendation is proposed, either in the original text or in our translation, by any sect not believing as they do.

Extracts from the Correspondence of a Gentleman travelling in the Western States.

Jefferson County, Ohio, contains about 19000 inhabitants. The Presbyterians compose one third; the Methodists another, and 1000 Quakers, with Episcopalians, Seceders and Christians another. Of the three last sects, the Episcopalians are the most numerous; the Christians are few, and mostly in Steubenville.

Steubenville, the county town, contains about 2500 inhabitants. There is here a large society of Presbyterians; they have a respectable young man from Princeton College for their minister. Their number I have not been able to ascertain. The Methodists in 1824, returned as members of their society in this place, 285. Their increase has not been rapid. There is a small but respectable society of Episcopalians; besides these there are Quakers, a few seceders and Christians.

In Harrison County, joining Jefferson on the west, I was informed that the Presbyterians and Methodists are so nearly equal, that religious tenets form the point of contention in their elections; the casting vote is in the power of the Quakers.

Wheeling, on the east side of the river, 23 miles from Steubenville contains near 3000 inhabitants.—I attended the Episcopal church in the morning, the congregation was about 250, which number comfortably filled the house. It was communion day, and the minister, Rev. John Armstrong, thus addressed them. "I have here nothing to do with names or sects; I would that all who feel themselves penitent sinners, should partake with us at the table of our common Lord." At this invitation I left the gallery and partook with them. In the afternoon I attended at the Presbyterian meeting. The congregation consisted of nearly 100;—there were probably twice that number in the morning, as church is here little frequented in the afternoon. The preaching was of a respectable order. The Presbyterian church had the attendance of between 50 and 60 children at their sunday school between meetings. The Catholics have a small society in this place, but no minister. The Methodists are numerous; in 1824 they returned 865 as members of their society; they have decreased some since that time.

St Clairsville the shire town of Belmont county, 10 miles from Wheeling, contains 720 inhabitants. There are Quaker, Episcopalian, Methodist and Presbyterian churches in the place; they are built near together and are one or two story brick buildings, without steeples or bells. I did not find any Unitarians or Christians in the place.

I left St Clairsville for Marietta, taking in my route Morristown and Barnesville, also Woods-

field the shire town of Munroe county. At Morristown 11 miles I stopped to rest my horse. Here a circumstance took place, the relation of which, I trust, needs no apology. I was making inquiries of an aged innkeeper concerning the christian denominations in the place, and among others, I asked him if there were any Unitarians; "What!" says he, "you don't call them christians?" "Yes sir, I do." "Why folks say here, they are Deists." "Do you know sir, what they profess?" "No, they don't believe any thing." I then handed him a little book containing the unitarian faith; after he had read it, I asked him how he liked it. He said there was no hurt in it; it was like his bible. I gave him one or two tracts, and the old man bade me a kind good-by, convinced there was a difference between a Unitarian and a Deist. Morristown is a small town containing about 200 inhabitants. There is no educated minister in the place. I next stopped at Barnesville, 12 miles. It is a growing, thriving place, containing about 350 inhabitants.

I rode 20 miles to *Woodsfield*, the shire town of Munroe county. It is small, containing about 300 inhabitants, and a log courthouse with a family in the basement story.

Marietta is the most beautiful town I have visited. It combines all the beauties of town and country scenery; but when you leave the public road, that lies along the river, the streets are grown over with grass, there appears to be a perfect stagnation of business, many of the houses are left desolate, the occupants, some having been swept away by fevers, and others frightened away by the same cause. The town has contained 1700 inhabitants, but within the last three years that number has diminished. On Sunday morning I attended the Congregational church. The weather was fine, and the congregation was about 150. The minister is an Andover student, well educated and a thorough Calvinist. He is but just settled. The Methodists are very few, their church a small one story building.

Religion is supported here in the following manner. The Ohio Company Grant, including Washington, Morgan, Meigs, Gallia, and one or two other counties was given or granted on these conditions; that one out of a particular number of districts, should be rented land, for the support of religion. Marietta is a rented district; the inhabitants are obliged to pay a stated rent in support of religion. Thus the leading members of a sect, get all the signers they can, and draw money in proportion to their number. The Universalist society has the most subscribers, and of course the most money. They have appropriated it to a library, instead of procuring a preacher.

The ministers in this part of the state with the exception of the Presbyterians, are of the lower orders of society. The churches and ministers are almost entirely confined to the shire towns; the inhabitants are scattered along the creeks and small streams, so that distance prevents the formation of churches in other parts of the counties.

We understand that Rev. Alonzo Potter, late Professor of Mathematics and Natural Philosophy in Union College, Schenectady, and who was recently elected to the Presidency of Geneva College, has been invited to become Rector of St Paul's Church in this city, and has accepted the charge.

The Treasurer of the *American Unitarian Association* acknowledges the receipt of thirty dollars contributed by the ladies of Rev. Dr Bancroft's society in Worcester to constitute him a life member.

We regret to learn that Rev. Mr Ware is obliged by the state of his health to be absent from this city for some weeks, and that he will not be able to deliver the oration on the fourth of July.

Errata. In the last Register, 2d page, 2d column, 72d line, (in the notice of Mr Greenwood's sermon) for *theoretical* read *theocratical*.—2d page, 4th column, 75th line, (Mr Saltonstall's Remarks) for *moving* read *unerring*.

We beg leave to mention for the information of those who extract from the Christian Register, without acknowledgment, that the articles which have appeared under the head of "Paragraphs" are original in this paper. We have sometimes neglected to credit an article on our fourth page to the source from which we took it, presuming however that our readers would understand that that page was always filled with borrowed matter.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

I perceive by an advertisement in this day's paper, that the steam-boat Legislator is going to take passengers to and from Nahant on the Sabbath. Give me leave, Mr Editor, to protest against this flagrant breach of that divine commandment, which enjoins upon us the keeping holy of this sacred day. It is well known that this steam-boat is connected with others upon our eastern coast, to facilitate and increase the intercourse with our eastern brethren. I admire the enterprise of those citizens who have hazarded their property in this undertaking, and they merit the countenance and support of all who are interested in the improvement and welfare of our country; but if it cannot be sustained without a resort to this mode of profit, I verily believe, that it would be better, a great deal, to have no other communication than we had before this line was established.

A part of the stock of this company, (what proportion I do not know,) is owned by some of our best merchants. I see upon the subscription list, the names of many gentlemen who have made themselves known by their moral and religious charities; take these persons separately, I know they would spurn the paltry gain, which they will derive if this proceeding is continued through the warm weather.

I hope, Mr Editor, that the trifling notice I have taken of this subject, will influence these gentlemen to make some effort to put a stop to this practice, which enables those among us to spend the Sabbath at Nahant, who, otherwise, might join the multitude that bend their way to the house of God.

I am sensible that this is but one among the numerous ways that are made use of to drive away, what some call the *ennui* of the sabbath; but this measure seems so open and repugnant to all good order and morality in society, that I entertain a hope, that, by the united voice of the proprietors of this concern, and that part of our community who delight in the observance of this holy day, such a practice may be discontinued, that the spirit of our pious forefathers may not rise up and condemn us. Verily I believe if they knew we countenanced such a proceeding as this, upon the sabbath, they would indeed tell us "the glory had departed." P.

FOR THE CHRISTIAN REGISTER.

Mr Editor.—I have to complain of a practice existing in some of our churches, from which I, in common with others, have suffered great annoyance as well perhaps, as been the occasion of it. The practice meant is that of the male part of the congregation rising during the time of singing, and facing the choir, while the female part keep their seats. When this was first introduced, it was no doubt intended and expected, that the whole society should rise and face in the same direction. The reasons which led to it were unquestionably of the most laudable and pious character. It was designed as an expression of reverence and homage to that Being whose praises were to be sung, and as a means of fixing the attention of the society more steadfastly upon that act of devotion in which they were to engage. But in process of time it became fatiguing and irksome to a portion of the audience, more particularly the female part of it, and the consequence was that they almost entirely discontinued it. We have now therefore the singular spectacle of seeing one half the congregation directly facing the other half, which, as any one may suppose, is not conducive to a fixed, steadfast, and devoted attention to this part of the religious exercises of the sanctuary. It is utterly impossible, I maintain, for any persons, who are of ever so devout a presence of mind, not to have their minds, and of consequence their feelings distracted under these circumstances, and no better expedient could have been devised to produce a total neglect of this act of worship than such a one. All who have been accustomed to this practice will support me in this remark, and must have felt this the unhappy effect to which I allude.

But this practice, besides being at war with all devotional feelings, is productive of other unpleasant circumstances. It must be extremely embarrassing and disagreeable to the female part of the audience to have directly in front of them, and within a very short distance, a number of the other sex directly facing them, and as it must happen occasionally, staring them full in the face. There is no lady of delicacy and feeling who can thus be made a gazing stock, without being affected unpleasantly by it—and there is no avoiding it while thussituated.

The standing posture to be sure, has been considered as indicating more respect and deference than the sitting one. But this is merely the effect of custom, and is altogether arbitrary in its nature. And inasmuch as it is fatiguing or unpleasant in its use, it is rather destructive of these feelings than productive of them.

I hope that this practice will in future be discontinued, and that we shall, as formerly, sit during this part of the religious exercises of the temple. S.

GENERAL COURT.

In Senate. Agreeably to assignment the Senate proceeded to the *choice of a Senator*, to fill the vacancy occasioned by the resignation of Mr Lloyd. Nathaniel Silsbee received 21 votes and was chosen on the part of the Senate. The resolve for *the pay of the members* of the Council, Senate, and House was passed in concurrence.—General Franklin Gregory was chosen Major General of the Sixth Division of Massachusetts Militia, in concurrence with the House. Bills in addition to an act incorporating the *Congregational Church in Pitts street*, and to incorporate the *First Universalist church in Plympton*, were severally passed.

In the House. A committee was appointed to consider what alterations are necessary in the laws relating to *Poor Debtors*.—A committee, was also appointed to inquire into the expediency of establishing a *State Lottery*. Hon. Nathaniel Silsbee was *chosen a Senator* in the Congress of the United States, in concurrence with the Senate. A committee was appointed upon the petition of David Rice and others, for *alterations in the City Charter of Boston*. The committee on *Education* were instructed to inquire whether any alterations or additions are necessary to an act passed last March, entitled "an act farther to provide for the instruction of youth." The subject of establishing a *State Lottery*, and of allowing the sale of tickets in the lottery for the *relief of Thomas Jefferson*, were severally referred to the next session. The committee on the Militia, were instructed to inquire into the expediency of exempting those who serve in the *Militia*, according to law, from the payment of any poll tax. The subject of repealing the law passed at the last session, in relation to *excessive usury*, was debated at considerable length.

CITY AFFAIRS.

In Common Council. The committee on the subject of abolishing the office of Health Commissioner, reported that it was inexpedient to abolish the same.

A communication from Rev. Wm Jenks, President of the Society for the religious instruction of the poor, requesting leave to occupy one of the public school houses on Sundays, for a Sunday School, was referred to a committee.

An order to lay a tax of $220,000 was passed.

The committee appointed to prepare a statement showing the exact amount of the funded debt of the city of the present year, &c. made a report from which the following items are taken. The city and county debt is $364,800 32; the debt incurred on account of Faneuil Hall Market, $517,975; total $882,775 32; probable amount for improvements commenced, for which no funds are now in the Treasury, $100,000; sales of city property formerly of the town of Boston, $199,448 26; bonds and notes held by the city, received for property purchased by the old town of Boston, and by the city since its organization, $326,234 86; disposable property held by the city, purchased since its charter, viz. the city wharf, and several lots near the market, $160,000

FOREIGN INTELLIGENCE.

Havana. We learn, by the Alfred, from Havana, that the Spanish fleet at St Jago de Cuba had been provisioned for a ten months' cruise, and intended on the arrival there of the frigate Cassadra, from Havana, to proceed immediately to the blockade of Carthagena. It is supposed that the fleet is amply sufficient for the undertaking. All was tranquil at Havana, no fears whatever being entertained of the Colombians, or of a revolution of any kind.

Colombia. A Baltimore paper states that the Government of Colombia, believing it to be more advantageous to the Republic, to open the navigation of its rivers and coasts, has resolved not to grant any exclusive privileges therein, and has declared its determination to encourage the formation of companies, for the navigation of their rivers. The privilege for the navigation of the river Orinoco, formerly granted to an English gentleman has been revoked. The navigation of that great river, is now open to the enterprise of foreign capitalists to a country of great extent and value.

Distress in England. Late advices from England give the most distressing accounts of the sufferings among the poor people of the manufacturing class. Immense numbers of them are out of employment, and almost in a state of starvation. Government had been obliged to reinforce the military in the manufacturing districts, to a considerable extent. At Blackburne and White Ash, the people had assembled and destroyed a large number of power looms. While they were employed in the work of destruction at White Ash, the troops arrived from Blackburne and dispersed them; but in the absence of the troops the mob assembled at Blackburne, and before the troops could return, they had destroyed 240 power looms, in one factory. Immense numbers of power looms, had been destroyed, in the manufacturing districts, and in and near Manchester. The troops were repeatedly called out, but their efforts were not productive of much success, as their numbers were not sufficient to cope with the multitudes. In one place, the mob armed with pikes, attacked a body of the military and drove them off. At the last dates from London, it was reported in that city, that the mob in Manchester, had fought with the troops, and that twenty-five lives were lost. One thousand troops were stationed in Manchester; and urgent petitions had been forwarded for reinforcements.

Spain. Extract of a private letter of the 10th inst. from Madrid;—For two days the troops in this city have been under arms, and they have bivouacked during the last two nights. This array of military force is attributed to scenes which are said to have passed at Aranjuez, in consequence of an attempt to force the King to change the existing system, or to abdicate.—The conditions reported to have been imposed on him are, the expulsion of Ministers, the disbandment of the army, the re-establishment of the Inquisition, and the return of the French troops home. His Majesty has just decreed, "that the places under government that become vacant, shall not be filled up, unless they be indispensably necessary.'

France. Subscriptions were open and filling up for the Greeks in different parts of France; and at a grand concert given at Vauxhall in Paris on the 29th of April, the receipts are said to have amounted to twenty five or thirty thousand francs. Some tickets sold for 150 francs; and the Duke of Orleans sent in 1000 francs, besides returning seventeen tickets which he had paid for, to be sold again.

Russia. Letters from Belin announce that a new conspiracy had been discovered at Warsaw. Three of the conspirators had drawn lots to decide which of them should assassinate an august personage. One of them racked by remorse, threw himself at the feet of the Grand Duke Constantine, and revealed to him the whole plot.

Greece. Intelligence from this country has been received, which if confirmed, as we hope it will be, will give very great pleasure to every friend of this suffering people. It is stated, that Ibrahim Pacha having lost large numbers of his men, in repeated attacks upon Missolonghi, had recalled a large body of his troops which were stationed at other places, and on the 24th of March made a general assault, in which he was repulsed, and himself mortally wounded. During the heat of the action, Col Fabvier arrived with 8000 Greeks, and falling upon the Turks completely defeated them. The state of affairs in the Peloponessus, was improving very fast; the troops under the instructions of European officers, were improving rapidly, and the government was conducting its operations with firmness and zeal.

India. The commander of the British ship of war Tamar, spoken at sea, and which ship is said to have sailed from Rangoon Jan. 22, stated there was no foundation of the reported peace with the Burmese; but that hostilities were continued with increased vigor.

DOMESTIC INTELLIGENCE.

Gymnasium in Boston. According to public notice given, a meeting of our citizens was held yesterday at 12 o'clock at the Hall of the Exchange Coffee House, to consult on the expediency of establishing, or rather making the experiment of a Gymnasium in this city. Gen Sullivan was called to the chair and C. P. Curtis, Esq was chosen Secretary. The notice by which the meeting was called, was read, also a letter from a committee of the students at Cambridge; after which it was resolved, that it is expedient to erect a Gymnasium in this city. A committee of five were appointed to mature and accomplish the plan, viz:—Gen. Sullivan, Dr Warren, George Ticknor, Esq. John S. Foster, and Dr J. G. Coffin. It was further resolved that this Committee have the liberty to add five others to their number—also that the committee apply to the inhabitants for voluntary subscriptions—also that the meeting receive with pleasure the deputation from Harvard University.

Traveller

Monitorial School. Mr Joseph H. Price has given notice of his intention to open a school in Columbian hall, for the education of boys upon the monitorial system of instruction. He refers to his *Circular* for remarks on the advantage of this location, and also for the general plan of the school, copies of which may be obtained at the office of the Journal of Education, No. 90 Court Street.

Fire in Portland. A destructive fire broke out in Portland, on Sunday morning last, about 2 o'clock, and before its progress could be stopped, it had destroyed nearly thirty buildings of different descriptions. A high wind was prevailing at the time, and the fire being in the centre of the town among wooden buildings, rendered it very difficult to stop its ravages. Three of the houses and two of the stores burnt, were owned by a gentleman of this city, and were not insured. Strong suspicions were entertained, that the fire was caused by an incendiary, and a woman was apprehended upon suspicion.

New York Public Schools. We have seen the annual report of the Trustees of the New York Public School Society. The objects of the Society appear to have been very successfully prosecuted. The schools are on the monitorial system, and are six in number, containing in all 3739 scholars, instructed by ten teachers. The receipts of money by the Society during the year, amount to 13,483 dollars, and the expenditures to 10,239 dollars. The parents of those children who are able, are required to pay a very small sum quarterly, towards the support of the schools, and the remainder are instructed gratuitously.

New Prison. The editor of the New York Commercial Advertiser has given an account of the State Prison building at Sing-Sing, (Mount Pleasant,) N. Y. which was visited last week by Governor Clinton, Mayor Hone, and a large number of other distinguished gentlemen.

The prison is placed upon a quarry of marble of sufficient extent to employ the convicts for ages, and was begun in May 1825, by the present agent, Mr Lynds, with one hundred convicts from the Auburn prison, who, with some accession to their number, have performed the whole labor of building.

When finished, the prison will be a straight building of a little less than five hundred feet long, containing cells for 800 prisoners, one in each cell; the cells are marble chambers, with massy iron doors and locks, merely large enough for a man to stand or lie in. The construction of the building is such that the whole may be perfectly guarded by two men.

No wood whatever enters into the construction of the permanent parts of the building, though the stairs and platforms are of that material. The roof is to be of marble.—The fragments of the stone are burnt into lime of excellent quality, and sand is found upon the spot, so that iron is the only building material which is purchased.

The discipline of the prison is extremely simple; it consists in regular and steady labor, obedience, order, and cleanliness, and especially in silence and in the interdiction of all conversation among the convicts. No convict speaks to another without special leave, unless when a word may be necessary in the course of their work. They no longer eat at a common table, but are locked into their cells at meals. Every prisoner has a bible in his cell. A regular surgeon is attached to the institution.

It is thought when this prison shall be finished and its discipline established, a great step will have been taken towards the perfection of the penitentiary system.

Erie Canal. One hundred feet of the extensive pier constructed at Black Rock Harbor, so as to produce a head of water for the canal, was carried away by the current on the 27th of May. A stream of water now rushes through the harbor with such violence, that a steamboat, with the aid of steam, wind, and men, was with the greatest difficulty taken out of the harbor. The level of the water was reduced twenty two inches, and the navigation of that part of the canal must of course be suspended for the present.

Keene Book Society. Amongst the numerous institutions for doing good, book societies and social libraries certainly claim a high rank. At the annual meeting of the Keene Book Society in March last, it was resolved, as expedient, to extend the original object, and make it, to all intents, an institution for the benefit of the rising generation. The additions have been Religious, Historial, Literary, and Scientific, and the Society is constantly increasing. The subscribers (who pay annually not less than fifty cents for the privilege of reading all the books, if they choose, and have time,) now amount to *seventy five*. The Library is increased to 145 volumes. Its importance and usefulness may be inferred from the fact, that for the last three months, no less than *two hundred and fifty volumes* have been taken out and returned.—Thus a fund of information has already been diffused; and "knowledge is" not only "power," but a guarantee of improvement in refinement and morality. The members are principally young men, and we hope soon to announce the fact that many more, especially the sons of the yeomanry, who have fewer opportunities than others, from their scattered residences, will avail themselves of so good and so sure a means of improvement. *Keene (N. H.) Sent.*

Fiftieth Anniversary. The citizens of this village met on Monday evening last, and voted with great unanimity, to notice the half century Jubilee. A large committee was appointed to make the arrangements. They have invited the Rev. T. R. Sullivan to pronounce the Oration, which invitation has been accepted. *Ib.*

GENERAL SUMMARY.

Crime in London. At a late term of the Old Bailey Sessions, in London, *four hundred and forty* prisoners were on the calendar for trial, all of whom had accumulated in the short space of about three weeks. *Thirty-six* were sentenced to death, and one hundred and twenty were ordered to be transported.

Jefferson Charity. Between 8 and 10,000 dollars have been collected in New York, for the relief of Mr Jefferson. Foreigners vied with natives in the benevolent contest.

Tread Mill. A late report of the Work-House Commissioners of Charleston, S. C. states, that of 754 negroes who have been subjected to the punishment of the Tread Mill, 12 only have received a second punishment—so effectual is the Tread Mill, as a means of preventing crime.

New Harmony. By order of Mr Owen notice is given in the Gazette published at that place, that the increasing press of emigration into New Harmony, together with the inconvenience already experienced from a disproportionate population, render it necessary to request those who are desirous of uniting in their cause, not to remove until they have received previous notice of their acceptance and assurance of accommodation.

Expedition. A merchant of Detroit lately travelled from New York to that place, a distance of 750 miles, in six days and twenty-three hours, including a detention on the way of six or seven hours.

Beauchamp. After considerable difficulty occasioned by gross inaccuracies in the state Laws of Kentucky, sentence has been passed upon this murderer and he is ordered to be executed the 7th July.

Theological Seminary at Princeton. The number of students in this seminary is now 114. Sixteen Scholarships have been founded at this institution.

Corporal Punishments. It seems that corporal punishments are yet inflicted in Alabama. Two men have been publicly whipped in Mobile, for petit larceny.

Society for Improving the Condition of the Jews. Jacob S. Solis, of Mount Pleasant, West Chester county, in New-York, is forming an Institution for educating Jewish youths, and for teaching them trades, and mechanical arts, agriculture, &c. He intends to erect factories, under his own immediate inspection, to be located in the same place, also to be an asylum for orphans of Israel. He intends soliciting assistance to forward the establishment.—We understand his plan is generally approved of. Mr Solis proposes to publish a plan of the Institution, and constitution of the Society in a pamphlet form.—*Com. Advertiser.*

Seamen.—In Baltimore, a site has been fixed on and a place adopted for the erection in that city of a Mariner's Church, and an appeal has been made to the citizens for their co-operation.

Fourth of July Celebration. The citizens of Cambridge have agreed to celebrate the approaching anniversary of American Independence, and have requested the Hon. Edward Everett to deliver an oration, which invitation he has accepted.

American Wine, of an excellent quality, manufactured from grapes in the borough of Strasburg, Lancaster county, Pennsylvania, is offered for sale in Philadelphia, at one dollar and 33 cents per gallon.

Extensive Fire. The Philadelphia papers give an account of an extensive fire in New-Jersey, which extended from a spot 30 miles S. E. from Philadelphia down to within a few miles of the sea-shore, and covered upwards of 45,000 acres. More than 8000 cords of cut wood, besides timber of all kinds, have been destroyed. Many cattle perished. *D. Adv.*

Cheap Travelling. The proprietors of the Union Line conveys passengers by steam boats and stages, between New York and Philadelphia at the cheap rate of $2. A few years ago the fare from New York to Washington City was $24—now, by the steam boats and stages it is only $9. From New York to Buffalo, a distance of 450 miles, the fare is reduced to $12.

Washington's Statue. Hon. Mr Gore has been elected President, Mr Thorndike, Vice President, and Messrs Webster, Prescott, and Everett, to fill vacancies in the Board of Trustees of the Washington Monument Association. The Doric Hall of the State House and Hall of the New Market are yet thought of for the statue.

Connecticut Legislature. The late Legislature of this state, consisted of 206 members, of these 126 were farmers, 36 merchants, 20 lawyers, 18 mechanics and manufacturers, and 6 physicians.

Georgia. It seems that Gov. Troup has intimated his purpose to carry into execution the treaty of the Indian Springs, and to pay no regard to the last—and that accordingly, the boundary line prescribed by the first treaty, will be run in September next. Though this intelligence carries an authentic show, we still hope that it may prove unofficial, or at least that the Governor of Georgia will think better of it before the time for action arrives.

Religious Celebration of Independence. A meeting will be held in Park-Street Church in the morning, when an Address will be delivered by the Rev. *James D. Knowles*, and a collection taken in aid of the funds of the American Colonization Society.

MARRIAGES.

In this city, by Rev. Dr Lowell, Mr Ozias Goodwin to Miss Margaret, daughter of Jonathan Chapman, Esq.

By Rev. Mr Gannett, Mr J. H. Perry to Miss Susan Durgin.—Moses Wheeler, Esq. to Miss Frances E. Porter.

By Rev. Mr Barrett, Winslow W. Sever, Esq. to Miss Charlotte T. Freeman.

In Roxbury, Mr Joseph L. Cobb, of Boston, to Miss Elizabeth M. S. Watson, of Roxbury.

In Waltham, Mr Samuel A. Eliot to Miss Mary, daughter of Theodore Lyman, Esq.

In Salem, by Rev. Mr Colman, Capt. Samuel Varney to Miss Mary Archer.

By Rev. Dr Flint, Mr Ephraim Emeron, to Miss Mary Ann daughter of Capt. Daniel Sage.

In Paris, Marquis Le Blaisel, Chamberlain to the Emperor of Austria, to Miss Maria Matilda, daughter of the Hon. William Bingham, of the United States.

DEATHS.

In South Boston, 13th inst. Mr Morrace Fitzgerald, aged 17.

In Cambridge, Mrs Eunice Wilde, aged 51, wife of the Hon. Judge Wilde, of this state.

In New-Haven, on the 9th inst. the Rev. Jedediah Morse, D. D. L.LD. the author of many valuable geographical works, and for many years pastor of the first church in Charlestown, aged 65.

In Batavia, N. Y. very suddenly of a pleurisy, Ebenezer Belden, Esq one of the earliest proprietors of the New York Commercial Advertiser.

In Trenton, N. J. Gen. John Beatty, aged 78, a Lieut. Col. of the Pennsylvania Line, and afterwards Commissary General of Prisoners in the revolutionary war.

In Washington city, Dr Robert Kearney, of the U. States Navy.

NEW TRACT

JUST Published by the American Unitarian Association and for sale at their depository. 81 Washington street, "On the Religious Phraseology of the New Testament and of the present Day." pp. 34, price 4 cents. 3t june 17.

THE DEFORMED BOY.

JUST Printed for the Trustees of the Publishing Fund and for sale by Munroe & Francis, No. 128 Washington street, and at the office of the Christian Register, The Deformed Boy, a new American story for Children. It is the first of a series of juvenile books which this society intend to publish, and discovers the talent and good feeling, which delight older readers in the larger works of its well known author. 3t june 17.

LITERARY GAZETTE.

THIS day published by *Harrison Gray & Cummings, Hilliard, & Co.* The United States Literary Gazette. Vol. iv. No. 6.

CONTENTS.

Reviews. Laussat's Essay on Equity in Pennsylvania. A Picture of Greece in 1825. Narrative of Travels and Discoveries in Northern and Central Africa.

Miscellany. Notice of the "Valley of the Furnas," in the Island of St Michaels. Lithography.

Original Poetry. From the First Page of a Young Lady's Album. To a benighted Dove.

Critical Notices. Life of Theobald Wolfe Tone. Granby, a Novel. Mr De Kay's address before the Lyceum of Natural History of New York.

Intelligence. Seminary for the Education of Instructors of youth. A new Digest of the Laws of the United States. Astorga Library. Rare Bird. Swiss Journals. Dante. Petrarca. Venice. Excavations at Tusculum. Manufacture of Silk in Ireland.

New Publications. june 17.

WARE'S DISCOURSES

A SECOND EDITION of Ware's Discourses on the Offices and Character of Jesus Christ, is just published at 81 Washington street. This edition is published in a neat form, and is afforded so cheap as to render it accessible to all 3t june 3

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled, "*A Legacy for Young Ladies*," edited by Miss Lucy Aikin, is just published at 81 Washington street, (up stairs.)

THACHER'S SERMONS.

A Supply is just received at 81 Washington street, of the Sermons of the late Rev. S. C. Thacher, accompanied by a memoir of the author, by the Rev. Mr Greenwood. 3t june 10.

EDUCATION.

A PERSON who has had experience as a Teacher, and whose school is pleasantly located at a convenient distance from the city, would be pleased to admit to his special care three or four pupils, who may be designed for business or the University.

Reference—David Reed, Office of the Christian Register. 3t may 27

PRIVATE BOARDING

A SMALL family, without young children, can accommodate a Gentleman and his Wife with a pleasant Parlor and Chamber, and all the conveneinces of a comfortable home.—Inquire at the office of the Christian Register. may 27 3t

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G. flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3,00 per quarter; board $1,50 per week. Reference to Rev. J. Bennett. 6wis* april 22.

PRAYERS FOR FAMILIES.

A work has recently been published and is for sale at 81 Washington st. up stairs, entitled "Prayers for the use of Families, with forms for particular occasions, and individuals." Price 37 cents in boards, and 50 cents neatly half bound in morocco.

SEWALL'S PRAYERS.

Another work of a similar character is also just published, and is for sale as above, entitled, "Daily Devotions for a Family, with occasional Prayers." By the Rev. Edmund Q. Sewall.

Poetry.

MORNING DEVOTIONS.

When the arousing call of Morn
Breaks o'er the hills, and day new born
Comes smiling from the purple east,
And the pure streams of liquid light
Bathe all the earth—renew'd and bright,
Uprising from its dream of rest—

O how delightful then, how sweet
Again to feel life's pulses beat;
Again life's kindly warmth to prove;
To drink anew of pleasure's spring;
Again our matin song to sing
To the great Cause of light and love!

To Him, whom comet, planet, star,
Sun, moon, in their sweet courses far,
Praise in eternal homage meet;
While thousand choirs of seraphs bring
Their sounding harps of gold—and fling
Their crowns of glory at His feet.

Thou! who didst wake me first from nought,
And lead my heaven aspiring thought
To some faint, feeble glimpse of Thee;
Thou! who didst touch my slumb'ring heart
With Thy own hand—and didst impart
A portion of Thy deity,

O teach me, Father! while I feel
The impress of Thy glorious seal—
And whence I came—and whither tend;
Teach me to live—to act—to be
Worthy my origin, and Thee,
And worthy my immortal end.

O not in vain to me be given
The joys of earth—the hopes of heaven!
O not in vain may I receive
My master's talents—but, subdued
And tutor'd by the soul of good,
To God—to bliss—to virtue live!

Matins and Vespers.

THE SUNDAY SCHOOL.

Group after group are gathering—Such as prest
Once to their Saviour's arms, and gently laid
Their cherub heads upon his shielding breast,
Though sterner souls the fond approach forbade;
Group after group glide on with noiseless tread,
And round Jehovah's sacred altar meet,
Where holy thoughts in infant hearts are bred,
And holy words their ruby lips repeat,
Oft with a chastened glance, in modulation sweet.

Yet some there are, upon whose childish brows
Wan poverty hath done the work of care,
Look up, ye sad ones!—'tis *your Father's house*
Beneath whose consecrated dome you are;
More gorgeous robes ye see, and trappings rare,
And watch the grander forms that gaily move,
And deem, perchance, mistaken as you are,
The "coat of many colors" proves *His* love,
Whose sign is *in the heart*, and whose reward *above*.

And ye, blest laborers in this humble sphere,
To deeds of saintlike charity inclined,
Who from your cells of meditation dear
Come forth and gird the young, untutor'd mind,
Yet ask no payment, save one smile refined
Of grateful love,—one tear of contrite pain.
Meekly ye forfeit to your mission kind
The rest of earthly Sabbaths.—Be your gain
A sabbath without end, 'mid yon celestial plain. H.

Conn. Mirror.

NARRATIVES.

THE WONDERFUL BIRD.

Signor Pasqualini, just arrived from the continent, announced to the inhabitants of a certain village his intention of amusing them for one evening only, with a variety of entertaining exhibitions and performances of unrivalled excellence and ingenuity; amongst these, the manœuvres of "The LEARNED BIRD," an accomplished German Bulfinch, were particularly specified, and largely described in his advertisement. What this bird *could* do, seemed not so much the question, as what it could *not* do; so rare were its professed attainments. It could, for instance, go through the military exercise with a straw; bow to the company at the word of command, sing different tunes, when called for; articulate some words; draw a triangle with its beak; and spell certain names by pointing to the letters with its claw.

Amongst the spectators of this entertainment were two lads, upon whom it made a strangely different impression. One of them, having read the advertisement in the morning, had his imagination wrought upon all day by the glowing descriptions of Signor Pasqualini's handbill; it was not so much those attributes of the bird that were particularly specified, as the undefined intimations of its sagacity, over which his fancy hovered, and which inspired him with so much respect, that it is a question if he felt more veneration for the learning of the parish schoolmaster, than for this gifted biped. Full of these expectations, when evening was come, Edward paid his willing sixpence and entered with trembling eagerness from behind the curtain of green baize that formed the entrance of the show. As the company thickened, and various preliminaries appeared to be going on behind the scenes, his impatience increased to a degree that was almost painful. At length Signor Pasqualini made his appearance and his bow, and after sundry performances not necessary here to specify, a cage with golden wires was introduced, out of which solemnly stepped the wonderful bird, and immediately hopped upon a perch that was raised for the purpose on the table. This bulfinch, as to its outward appearance, looked much more like other bulfinches than Edward expected. Indeed the hard discipline and solitary life to which its possessor had subjected it, had rendered its plumage less glossy and brilliant, and its movements less natural and graceful than those of most of its species. Edward was a little disappointed at this; however, he concluded that its mental endowments would abundantly compensate for any external deficiencies. The first thing required of the hapless performer was to bow three times to the company. This Edward thought was not very gracefully done; indeed the poor little bird, though for some time accustomed to practice in private, had but newly been introduced at public exhibitions, and it appeared to be half frightened and half ashamed at performing before so large a company. Some of its tricks were diverting enough; but many mistakes and blunders were detected. When for instance, it was required to point to the letters that spell King George, it stumbled upon the last word first, and produced only the inglorious name of *George King*. And when asked where it was that Lord Wellington gained his great victory, whether the bird replied *Waterloo* or *water gruel*, could only be guessed by the question. Edward could not help laughing at this; yet on the whole he felt no small degree of disappointment, so much so as to be weary of the performance some time before it was over.

Very different was the impression made by the exhibition on another spectator above alluded to. This lad had not happened even to see the advertisement; moreover he had never in all his life heard of such a thing as a learned bird; he only stepped in as he was passing, attracted by the lights, with no idea of what nature the amusement was to be.—When therefore the little performer commenced its operations, this boy felt as much pleasure and entertainment as the thing was capable of affording; he laughed out several times, and protested it was "wonderful, really wonderful for such a little creature!" He observed indeed some failures and mistakes, but for these he made the most charitable allowances; because, as he said, "it was but a bird;" and because *he had expected nothing*.

Such were the opposite effects produced by the same spectacle on these differently circumstanced observers; and yet, perhaps, both would agree, when they came to think about it afterwards, that it was a prettier sight to see the sparrows and robins hopping about in their natural haunts, in gardens and orchards, and pleasanter to hear their simple notes, than to stare at the performances of the most accomplished finch that ever exhibited.

MORAL.

But stay;—methinks before we part
A moral may be heard;—
A hint to many a sanguine heart
From this accomplished bird;
The truth imprest on every brow,
Where time has past his noiseless plough.

Just thus from life, and what it yields,
Hope steals the zest away;
We never tread the Elysian fields,
Through which we thought to stray;
Of all the joys on which we seize,
The more we hope, the less they please.

Our pleasures rather seem to spring
From things too low that lie,
For fancy there to sweep her wing,
Or hope to glance an eye;
These humbler gifts, of all on earth,
Alone *surprise* us with their worth.

Reader, while eager hope arrays
In flowers the youthful year,
Think too what storms and rainy days
Will follow his career;
Expect these storms and clouds to lower—
'Twill brighten every sunny hour.

Miss Taylor.

DEVOTIONAL.

REV. S. C. THACHER.

Mr Thacher's piety was indeed the feature of his character, which, more conspicuous and perfect than any other, reflected on all the rest its excellence and beauty. It was so connected with his principles, his actions, his conversation and his manners, that it appeared not merely to be united with them, but to control and guide them. It seemed to occupy the place of judgment and will; to rule in his mind, as absolutely as it did in his heart; and to lead him to those just conclusions, both in speculation and conduct, which others attain to by the exercise of what is called good sense and discretion. It seemed also to improve and enlarge his intellectual powers; to be as it were a distinct and central talent, supplying the rest with light and vigor, and inspiring his thoughts with a strength superior to their natural capacity. In short, it would be impossible to give an idea of his character, without taking into view this ruling principle: for he was one, whose reference to the will of God, sense of dependence on him, and trust in the promises of the Gospel, were so constant and ardent, that they gave a peculiar complexion of holiness, purity and sweetness, to all that he said and did. He was one,

"in whom persuasion and belief
Had ripened into faith, and faith become
A passionate intuition; whence the soul,
Though bound to earth by ties of pity and love,
From all injurious servitude was free."

Further to exhibit the nature of Mr Thacher's piety, let me make use of an extract from a sketch of his character by the Rev. Dr Channing, to which I have already referred. "It was warm but not heated; earnest, but tranquil; a habit, not an impulse; the air which he breathed, not a tempestuous wind, giving occasional violence to his emotions. A constant dew seemed to distil on him from heaven, giving freshness to his devout sensibilities;—but it was a gentle influence, seen not in its falling, but in its fruits. His piety appeared chiefly in gratitude and submission, sentiments peculiarly suited to such a mind as his. He felt strongly, that God had crowned his life with peculiar goodness, and yet, when his blessings were withdrawn, his acquiescence was as deep and sincere as his thankfulness. His devotional exercises in public were particularly striking. He came to the mercy seat as one who was not a stranger there. He seemed to inherit from his venerable father the gift of prayer. His acts of adoration discovered a mind penetrated by the majesty and purity of God; but his sublime conceptions of these attributes were always tempered and softened by a sense of the divine benignity. The *paternal character* of God was not only his belief, but had become a part of his mind. He never forgot that he 'worshipped *the Father*.' His firm conviction of the strict and proper unity of the divine nature taught him to unite and concentrate in his conception of the Father, all that is lovely and attractive, as well as all that is solemn and venerable; and the general effect of his prayers was to diffuse a devout calmness, a filial confidence, over the minds of his pious hearers."—*Greenwood's Mem. of S. C. Thacher.*

SCRIPTURAL.

View of the Evidence, found in the Apostle Paul's Writings and Discourses, in favor of the Unitarian Doctrine.

1. Only one God; 1 Cor. viii. 4; 1 Tim. i. 17.

2. God is the God and Father of our Lord Jesus Christ; 2 Cor. i. 3, xi. 31; Eph. i. 3.

3. The Father is the only God; Rom. xiv. 27; 1 Cor. viii. 6; Eph. i. 17, iv. 5, v. 20; 1 Tim. i. 17.

4. The Father is the only object of supreme adoration; Rom. xv. 6, 30; Phil. iii. 3.

5. Paul worshipped the Father only; Eph. iii. 15, 20, 21; Phil. i. 3, comp. with 6, iv. 20; Col. i. 3.

6. Paul worshipped the same God after his conversion that he did before; Acts xxiv. 14; 2 Tim. i. 3.

7. God is eternal; 1 Tim. i. 17.
Christ was *made* or *born*; Gal. iv. 4; Rom. i. 3.

8. God is immortal; 1 Tim. i. 17.
Christ was slain; 1 Cor. v. 7, &c, &c.

9. God is invisible; 1 Tim. i. 17, vi. 16.
Christ had been seen by the Apostle; 1 Cor. xv. 8.

10. Christ is a created being; Acts xiii. 23, xvii. 31; Rom. v. 15; 1 Cor. xv. 21; 1 Tim. ii. 5.

11. Christ was raised to life by the power of the Father; Acts xiii. 30, xvii. 31; Rom. iv. 24, vi. 4, viii. 11, xv. 15; 2 Cor. iv. 14, &c, &c.

12. Christ is subject to the Father; 1 Cor. xv. 24—28.

13. Christ is God's; 1 Cor. iii. 22.

14. The head of Christ is God; 1 Cor. xi. 3.

15. God will judge the world by Christ; Acts xvii. 31; Rom. ii. 16.

16. Christ is the Son of God, according to the spirit of holiness; Rom. i. 4; but is never described as the Son of God by eternal generation.

17. "The Son of God" does not imply the deity of Christ's person; Rom. v. 10; 1 Cor. xv. 28; 1 Thess. i. 10.

18. Christ our Lord is a person distinct from God; Eph. iv. 5, 6; Acts xxii. 14; Rom. i. 8, ii. 16, v. 1, x. 9; 1 Cor. i. 30, vi. 14, viii. 6; 2 Cor. i. 2, &c, &c.

19. Paul never discloses the Trinity, never speaks of two natures in Christ, never prays to God the Son or God the Holy Ghost.

The epistle to the Hebrews has not been included in the above enumeration, because it is not certain that it was written by the Apostle Paul; nor has it been attempted to specify *all* the proofs that occur in his undoubted writings. Those quoted are such as presented themselves in a cursory reading. That a closer examination would afford many others is inferred from the result of the investigations of Dr Samuel Clarke. This distinguished theologian has selected from the New Testament to prove,—

1. "That the Father is styled the one or only God," 17 passages, of which 8 are taken from St Paul.

2. "That the Father is styled God absolutely, and by way of supremacy," 319 passages, of which 180 are taken from Paul.

3. "That the Father is styled God with some peculiarly high titles, epithets, or attributes," &c, 305 passages, of which St Paul uses 48.

4. "That the Son is declared to be subordinate to the Father, deriving his being from him, receiving from him his divine power, authority, and other attributes, and acting in all things wholly according to the will of the Father," 239 passages, of which from St Paul alone are 73.

5. "That the holy spirit is subordinate to the Father, derives its being from him, is sent by him, and acts in all things according to his supreme" will and pleasure, 62 passages, of which 25 are from St Paul.

Thus Dr Clarke has enumerated 369 passages from the writings of St Paul alone, which are inconsistent with the Athanasian trinity.

ECCLESIASTICAL.

LEARNING IN WHATEVER CHURCH TENDS TO UNITARIANISM.

An impartial survey of the history of theological criticism and scriptural research, will reveal the remarkable fact, inexplicable, I think, if Calvinism be true, that the *tendency* of the learned labors and pious studies of theologians of all parties, is, and has long been, *towards* Unitarianism. Which of the adherents of the Catholic communion discovered a stronger love for scriptural learning, joined with more cultivated taste, than the celebrated Erasmus? Who, among the protestant reformers, excelled in elegant literature, Melancthon, who felt himself so much oppressed with the difficulty of the hypostatical union? Who more successfully applied the protestant principle to the interpretation of scripture, than their speedy successors—Grotius, Episcopius, and Le Clerc? Who, among the recent critics of the continent, have done so much to advance theological science as Semler and Michaelis, Griesbach, and the two Rosenmullers? Who in the Church of England, can be preferred for a union of classical, mathematical, and scriptural learning, to Dr Samuel Clarke? For extensive acquaintance with the writers of opposite sentiments and skill in wielding the weapons of controversy, who greater than Dr Whitby? For metaphysical acuteness and exact acquaintance with "the theory of religion," than Dr Edmund Law? For perspicuity of reasoning and appropriate illustration, than Dr Paley? For temperate, judicious, and truly christian defences of our venerable holy faith, than Bishop Watson? Who, among the lay sons of the church, though last, not least, have even equalled, in their respective departments, Sir Isaac Newton and Mr Locke?

Who, among the nominal Presbyterians, have outstripped in eminence the learned Lardner and the unwearied Doddridge? or, among the Independents, exceeded in piety and child-like love of truth, the poetical Dr Watts? Who, among the real Presbyterians of Scotland, has earned so high and deserved a fame in the field of scriptural interpretation as Principal Campbell of Aberdeen; and who has set so fair an example to that church of perspicuous and judicious pulpit composition as her Leechman and her Blair? Here I have not enumerated, as far as I am aware, a single individual, who consented during his life-time, to take the name of Unitarian, though many of them have left decisive and incontrovertible proofs in their writings, that such was the form in which they embraced the gospel; most of them, I venture to affirm without danger of contradiction, have approached vastly nearer to Unitarianism than the approved standards of Orthodoxy, and nearer to each other than the peculiarities of their respective churches; and *all* have essentially contributed, as the experience of my brethren will amply testify, to promote the greatly increased and daily increasing adoption of the Unitarian form of the Christian religion.

To prevent the possibility of misapprehension, I shall here say, that I do not regard all, or even the majority, of those eminent men, as exactly harmonizing in religious opinion with the Unitarians of the present day; but it is no less true, that their writings have contributed in various ways especially by the concessions which they have made of texts or arguments by which the trinitarian faith has been attempted to be proved, to the present state of feeling and sentiment in unitarian societies. He who will take the pains to examine the Commentary of Erasmus upon the New Testament, will find abundant evidence of my assertion as regards him, and will cease to wonder that his name should be so often referred to by unitarian critics. The same may be said of Grotius, and Le Clerc. Of the Unitarianism of Dr Samuel Clarke, notwithstanding the attempts made by Maclaine, the translator of Mosheim, and also by Bishop Burgess, (Tracts, p. 204,) to extinguish his heresy, there can be no doubt among the unprejudiced, who will carefully read his "Scripture Doctrine of the Trinity," and who attentively consider the changes which he was desirous of making in the Established Liturgy.—Dr Whitby's Last Thoughts remain an imperishable monument of his religious integrity and confirmed belief in the unitarian, in opposition to the trinitarian doctrine. Dr Edmund Law, father of the present Bishop of Bath and Wells is known by those who are personally acquainted with him, to have rejected the doctrine of the trinity. Dr Paley was suspected of Socinianism: but upon the credit of his Biographer, Meadley, must be acquitted of this heresy; yet I am not aware of any direct evidence to prove that he received the common doctrine of the trinity. Sir Isaac Newton and Mr Locke, both of whom I see by a recent perusal of Bishop Burgess' Tracts, are claimed by that prelate for the ranks of Orthodoxy, were notwithstanding evident disbelievers in the doctrine of the trinity. The illustrious Author of Paradise Lost is triumphantly reckoned by Bishop Burgess, in his list of eminent laymen who have borne their test mony to the trinity. (See Tracts, pp. 29, &c.)—After the publication of his elaborate posthumous work on the truth of the christian religion, the Bishop will of course cancel the name of *Milton* from his list, and it will become him to consider with attention the ingenious illustrations which Milton gives of the texts, which are commonly thought to prove a trinity and the deity of Jesus Christ. On the whole, what *I* affirm respecting the eminent names which I have specified is, that their writings have essentially promoted the spread of unitarian doctrine, and I express my belief that not one of them was perfectly satisfied with the athanasian creed, or with the four-fold invocation of the Almighty at the commencement of the Litany. I might have enlarged my list by the introduction of the eminent names of Dr Sykes, Dr Jortin, (who were both Arians,) Dr Hammond and Bishop Pearce, both candid Trinitarians; Archdeacon Blackburne, whose creed neither corresponded with the Liturgy of the Church of England nor with the opinions of his relative, Mr Lindsey; Sir William Jones, Bishop Shipley, and many others, I doubt not, will occur to readers of theological history. My plan, it is evident, has prevented my introducing the names of learned and acute writers among the Dissenters, whose concurrence, if the question could be settled by authority, I deem equally valuable and conclusive with that of the adherents of any other church in Christendom—Wiston, Emlyn, Pierce, Hallett, Tomkins, Benson, Fleming, Lowman, Cardale, Turner, Price, Priestley, Kenrick, Simpson, Cappe, Toulmin, Bretland, &c.

If I know my own heart, I have sketched this outline, not so much for the love of aggrandizing the party to which I belong, as with a view to indulge in the delightful feeling, that the time approaches, when the differences which have distracted the christian church shall be removed; and although we cannot expect, and perhaps ought not to wish for, a perfect unanimity of religious opinion, yet, that the period is not far distant, when, by the general consent of the wisest, the most learned and pious of christian denominations, certain essential principles shall be agreed upon as the substance of our religion—an agreement, for which the candid unbeliever not unreasonably waits, before he is prepared to examine attentively the evidence adduced for our common faith.

Mardon.

VARIETIES.

LUXURY.

John Musso, of Lombardy, wrote in the 14th century. He says, luxury of the table, of dress, of houses and household furniture in Placentia, began to creep in after the year 1300. Houses at present have halls, rooms with chimneys, porticos, walls, gardens and many other conveniences unknown to our ancestors. A house that has now many chimneys, had none in the last age. Eating tables formerly but twelve inches long are now grown to eighteen. They have got candles of tallow or wax in candlesticks of iron or copper. Almost every where there are two fires, one for the chamber and one for the kitchen.

KAMES.

DRUNKENNESS.

I called on Dr Johnson one morning, (says Percival Stockdale,) when Mrs Williams, the blind lady to whom he had long been an affectionate friend, and whom he protected in his house as long as she lived, was conversing with him. She was telling him where she had dined the day before. "There were several gentlemen there," said she, "and when some of them came to the tea table, I found that there had been a good deal of hard drinking." She closed this observation with a common and trite moral reflection, which, indeed is very ill founded, and *does great injustice to animals*. "I wonder what pleasure men can take in making beasts of themselves." "I wonder, madam," replied the Doctor, "that you have not penetration enough to see the strong inducement to this excess; for he who makes a *beast* of himself, gets rid of the pain of being a man." *Stockdale's Memoirs.*

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